

To the right worshipfull and  
truely vertuous Gentlewoman,

*Mistris*

*This humbly presented.*

*Mistris*

**I** Am almost as great a stranger to  
you, as *Abrahams* servant was  
to faire *Rebekah*: yet hearing of  
your love and lenity to stran-  
gers, I have made bold for to  
Present, and humbly Dedicate this poore E-  
pigram, and little *Manuell* of my few dayes  
labour to your worthy view; hoping you  
will accept and entertaine it as willingly, as  
courteous *Ioseph* did his Brother *Benjamin*,  
or good *Elijah* the widow of *Zarephaths* lit-  
tle Cruse of Water: in doing which, I shall  
think my self as really happy as *Hester* was in  
the kind aspect, and gracious countenance of  
*Abasnerus*. Now the God of *Abraham*,

*The Epistle Dedicatory:*

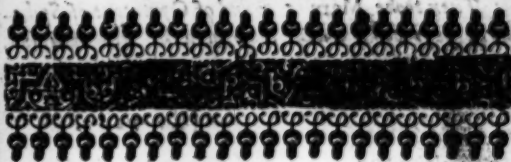
*Heaven and Jacob protect, preserve, and keepe  
you, and send those gifts, and heavenly graces  
you receive, may be as faithfull to you as Jo-  
nathan to David, and keep you still as con-  
stant company, as Ruth did Naomi; and those  
that are not truly so indeed, may doe as  
Noah's Dove did, being once put forth, never  
returne againe. So prayes, and ever shall,*

*Your humblest Servant,*

**E. F.**



**The**



# The Contents of the ensuing Poems.

**N**ow when Iesus was in Bethania, in the house of Simon the Leaper, there came unto him a Woman, having an Alabaster Boxe of precious Oyntment, and poured it on his head, as he sate at meat.

Matth. 26. 6, 7.

Now when Iesus was risen early, the first day of the weeke, hee appeared first to Mary Magdalen.

Mark 16. 9.

And behold, there was a woman which had a spirit of infirmity eightene yeares, and was bowed together, and could in no wise lift up her selfe.

And when Iesus saw her, hee called her to him, and said unto her; Woman, thou art loosed from thine infirmity.

And he laid his hands on her, and immediately shee was made straight, and glorified God.

Luke 13. 11, 12, 13.

(\*)

Then took Mary a pound of Oynment of Spike-  
nard very costly, and annointed the feet of Iesus,  
and wiped his feet with her haire, and the house was  
filled with the Odour of the Oynment.

John 12. 3.

The Contents of the  
 ensuing Poems.



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## The Embleme of a *Ver- tuous Woman.*

 Vertuous woman is so rare indeed,  
For me to blaze her goodnesse will not need;  
Nor yet by way of flattere to set forth,  
Because her owne demerits speaks her worth.  
And yet because vertue doth often lye,  
Rak'd up in Embers of Obscurity;  
Some little Sparkles I will let you see,  
Without a glasse of fain'd hypocrisie:  
A vertuous woman, marke her when you will,  
Loves to doe good, but hateth to doe ill:  
A vertuous woman doth endeavour still  
To frame her works unto her Makers will,  
Taking delight to meditate and read  
Of that which is Canonically indeed.  
A vertuous minded woman sweetly sings,  
Although she doth not sit on Eagles wings,  
Because she favours Peters admonition,  
Ever to shun and flie from all ambition.  
A vertuous woman loves not talking idle,  
But keeps her mouth as with a bit or bridle.

But when shee sees occasion, wisely then,  
Shee'll give a modest answer unto men.  
A vertuous woman will not gad abroad,  
But loves (with *Mary*) for to heare the Word;  
And then sequestereth her selfe apart,  
And layes up all those sayings in her heart.  
A vertuous woman doth affect and love,  
To fixe her cogitations fast above;  
And alwayes is contented with her lot;  
Using this world, as though she us'd it not.  
A vertuous woman feares no suddaine danger,  
But loves with *Abraham* to relieve the stranger:  
And as she daily walkes about the Citie,  
Shee's still a dropping of her Charity.  
And though she be thus kinde to many one,  
Her left hand knowes not what her right hath done.  
A vertuous woman doth like vertuous *Ruth*,  
Delight to iterate and speak the truth.  
No friends, no foe, no hope of gaine or pelfe,  
Can make her lye, although against her selfe.  
A vertuous woman alwayes doth beside,  
Hate most detestably the sinne of pride;  
And had as willingly a serpent see,  
As such a man, and yet loves decency.  
A vertuous woman labours and doth toyle,  
To have her Lampe provided still with oyle:  
That when the Bride-grome comes, she may be found  
Cloath'd with the wedding garment, and so crown'd.  
A vertuous woman rather had on earth,  
Visit the house of mourning than of mirth;

And

And therefore little pleasure doth imploy,  
 And sowts in teares, that she may reap in joy.  
 A vertuous woman hates the envious much,  
 And cares not for the seeming love of such :  
 For well she knowes what ever they pretend,  
 They cannot be to any one a friend.  
 A vertuous woman doth not minde, nor care;  
 To be in her aparrell singular.  
 Nor never strives another to excell,  
 But when they doe what God commands them well.  
 A vertuous woman often will discourse  
 with one, which we call beggerly or worse :  
 And here's her reason, alas sayes she, we all  
 Sprung up with *Adam*, and like him we fall.  
 A vertuous minded woman, if she hath  
 Strayed a little from the Christian faith,  
 Straightway she doth repent her of her sin,  
 And so she is atton'd to God agen.  
 A vertuous woman, if she hath wronged bin,  
 Why yet she's ever angry without sin :  
 And though she might be even with her foes,  
 She rather will, like *Samuel*, pray for thoe.  
 A vertuous woman, though she doth but crall,  
 And cannot run as fast as did Saint *Paul*,  
 Yet by the grace of God she mends her pace,  
 Untill shee sees a period of her race.  
 A vertuous woman doth not love you see  
 To sleep and slumber in securitie :  
 But with the Prophet *David*, loves to pray,  
 And magnifie her Saviour day by day.

A vertuous

A vertuous woman never will (because  
 The Thiefe was say'd) neglect her Makers Lawes:  
 Nor will not make (as doth the worldly foole)  
 Every particular act a generall rule:  
 A vertuous woman never frets to see  
 The wicked flourish like a Cedar tree:  
 But thus she doth reply, if they doe wrong,  
 They not their wealth can sure continue long.  
 A vertuous woman thinks it no disgrace  
 To have the lowest roome in any place:  
 And though she hath a noble pedigree,  
 She loves to sit hard by humility.  
 A vertuous woman chiefly doth procure,  
 To make her Calling and Election sure.  
 And having that, through Christ she boldly saith,  
 She is in heaven already by her faith.  
 A vertuous woman, be she ne're so poore;  
 It never makes her grieve a pin the more;  
 Because she knowes her kingdome is not here,  
 And therefore saies she, What need I to feare?  
 A vertuous woman ever loves to be,  
 Courteous to any in adversity.  
 And if she cannot helpe them, she'll doe this,  
 Let fall a teare at their sad sacrifice.  
 A vertuous Woman doth not greatly care,  
 To have her Ivory breasts be seene too bare:  
 But in a comely, meek, and modest way,  
 She vailes and hides them from the eye of day.  
 A vertuous woman thinks it a disgrace,  
 To paste her body, or to paint her face.  
 And

And in despite of such as *Mary Frith*,  
 What manner ~~scold~~ she is contemned with:  
 And to say truth, she'd rather lose her blood,  
 Than be out-don in any thing that's good.

A ~~vertuous~~ woman joyes, that God hath sent  
 So happy, and so sweet a Parthiment:

And hopes as hitherto he is their friend,  
 He will continue so unto the end.

A vertuous woman ~~will~~ not you see,  
 At my Lord Bishop, nor the Deputy:

But doth confesse even from her heart within:  
 The cause of all these tumults first was sin.

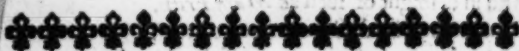
A vertuous minded woman will not cease,  
 To pray for this united, happy peace;

And having that she earnestly will sue,  
 To have the peace of a good Conscience too.

And thus you see what vertuous women are,  
 How they are qualified, and what cloaths they wear.

Now if you like the garment which is shewne,  
 Goe but to Christ, he'll helpe you put it on.

Which being done, no question you are free,  
 Both from the World, and Sathans tyrannie.



*Eve deceived by a Serpent.*

O Ur Mother *Eve*, as questionlesse you know,  
Was the first motive brought us first to woe;  
For she by th' Serpents subtilty did eate  
Of that whichi God did bid, forbidden, meate:  
Yet her's a consolation sweetly said,  
The Womans seed should bruise the Serpents head.  
*Gen. 3. 34 15.*

*Lamechs Wives hearken to their Husbands.*

But of *Caines* Wife, small mention we descry,  
Therefore in silence all her actions lye;  
But *Lamechs* wives, one being named *Adah*  
And the other as you read it, *Zillah*:  
Did hearken to their husband, which you see,  
Was a true Symptome of humility.  
*Gen. 4. 19. 23.*

*The incestuous originall of Moab and Ammon.*

But in *Lots* daughters soon we may descry,  
A world of impudent immodesty;  
Making their father drunke, and after then,  
To know him as they would do other men.  
Lord give me grace thy statutes for to know,  
And then my soule can never overthrow.  
*Gen. 19. 32. 33.*

*Lots*

*Lots Wife turn'd into a pillar of Salt.*

Here in this woman you may plainly see,  
A perfect signe of infidelity;  
For though the Lord had promised to preserve her;  
Who yet shee fear'd that promise would not serve  
O Lord my faith is weake and wants reliefe, (her  
Yet I believe, Lord helpe my unbelieve.

*Gen. 19. 26.*

*Sarah very respectiue to her Husband.*

*Sarah* a good woman lived free from pride,  
Though by her Husband shee was once deny'd;  
For *Abraham* told *Abimelech*, his wife  
Was but his sister fearing further strife:  
But when the King, the verity did know,  
With all celerity he let her goe.

*Gen. 20. 14. 15.*

*Hagar though a Bond-woman, yet a good woman.*

*Hagar* a good Woman: yes, and full of worth;  
Though she and *Ismael*, be casten forth;  
For travelling with griefe along the way,  
Towards the wilderness of *Beer-sheba*,  
An Angell sent from God, to her appeares,  
And her sad heart with heavenly musicke cheares.

*Gen. 21. 17.*

*Rebecca*

*Rebecca, a very kinde and loving woman,*

*Rebecca* a good woman: one that would,  
Be courteous unto all, and if they could;  
One that will fill her picher; and will make  
A stranger drinke, if but for pitties sake.  
One that will leave her parents; and with speed,  
Will marrie *Isaac* as the Lord decreed.

*Gen. 24. 18. 19.*

*Rachell and Leah two loving women.*

*Rachel* and *Leah* two good women were,  
Though *Leah* be tender eyde, and *Rachel* faire;  
Yet *Rachel* thinks it no disgrace to keepe  
With tender care her fathers flocke of sheepe.  
And to say truth, they freely both accord,  
To keepe the blessed statutes of the Lord.

*Gen. 29. 17. 18.*

*Dinah is ravished.*

*Dinah*, *Leahs* daughter as you plainly see,  
Is ravished by *Shechems* subtilty;  
Alas good gentlewoman it grieues me much,  
That thou shouldst be recorded any such;  
Because in holy writ I cannot finde,  
That it was done according to thy kinde.

*Gen. 34. 1. 2.*

*Tamar*

*Rebecca*



*Tamar deceiveth Judah.*

And here is *Tamar* covered with a vail,  
That ever *Judah* she may once prevail;  
For had she not bene covered, certaine true,  
She would blush at, any such thing to doo;  
But howsoever: *Judah* is beguil'd,  
For *Tamar*, though mistaken, proves with child;  
Gen. 38. 15. 16. 17.

*Potiphers Wife an ill disposed woman.*

And here a wicked woman doth devise,  
A chaste, and vertuous *Ioseph* to surprise;  
But when shee sees, she neither can attaine;  
To worke her ends: nor yet his vertue stain;  
She turnes her wanton love to wicked hate,  
By all which means he growes unfortunate;  
Gen. 39. 7. 8.

*Two kinde and charitable women.*

But here's a paire of Midwives that excell,  
In doing what doth please the Lord full well;  
One of her names, and worthy it was *Siphras*,  
And then the other next to her was *Puas*;  
Lord send us more such Midwives that delight  
Though Kings command, to doe nothing but right.  
Exod. 1. 15. 16. 17.

Moses

*Moses is borne, and in an Arke cast into the flage.*

Loe here another her own child forsakes,  
But yet King *Pharaohs* daughter pitty takes  
Upon the infant; and sends for some or other  
To nurse the child, which proves to be the mother.  
Which very plaine and evident doth show,  
Whom God will have preserved shall be so.

*Exod. 2.6.7.8.*

*Miriam envies Moses because hee married with an Ethiopian woman.*

*Miriam* speaks 'gainst *Moses*, cause he can  
Affect and love an *Ethiopian*;  
But what is her reward for doing so?  
Is she not turn'd a *Leper* white as snow?  
Yet *Moses* meekness to her did excell,  
For he entreats the Lord to make her well.

*Num. 12.1.13,*

*Zimry and Cozby committing whoredome and idolatry are slaine by Phineas.*

And here doth wicked *Zimry* and *Cozby*,  
Commit base whoredome and Idolatry;  
For which they both are slaine by *Phineas*;  
And then the plague immediately doth cease.

Which

Which plainly shewes ther's no way for to win;  
Our Makers favour, but to cut off sinne.

*Num. 25. 6. 7. 8.*

*The daughters of Zelophebad sue for an inheritance;  
and the Lord himselfe speakes for them,*

Then came the daughters of Zelophebad,  
Which was the son of Kephur, and of Gilead;  
And standing before Moses and the rest:  
Their mindes in ample manner were exprest.  
Which being known, the Lord their suites advanee,  
And gives them ever more inheritance.

*Num. 27. 1. 2. 3. 7. 8.*

*Moses angry with the Officers for saving bad  
women alive.*

And after they had kil'd Rekem and Zur,  
Reba and Beor, Midian and Hur;  
Moses was angry 'cause they had not slaine:  
Those wicked women that doe vertue staine.  
Which plainly shewes that we may lawfull bee  
Angry with those that worke iniquity.

*Num. 31. 14. 15. 16.*

*The sexe is to be distinguished by apparell.*

Women by no meanes must not weare in vaine;  
That which doth properly to men pertaine;  
B Neither

Neither must any man himselfe invest;  
 With womens cloaths, for God doth such detest.  
 But both of them must lend her care and wit,  
 To weare what is most decent, meet, and fit.

*Deut. 22. 5.*

*No man may stander his wife.*

And here you see no man may give occasion,  
 Or scandalize his wife, for here is a perswasion;  
 That none through evill speeches as you see;  
 Abuse her name or her Virginity.  
 Yet many men there be I feare doe wrong  
 Their wives by deedes, as well as by their tongue.

*Deut. 22. 13. 14. 15.*

*Adultery to be avoided.*

And here 'tis said if any man be found,  
 Lying with a stranger, and doth wound  
 His reputation by it: then certainly,  
 The Lord sayes both the man and she must dye.  
 Lord, to thy servants still such graces give,  
 That I may dye to sinne, with thee to live.

*Deut. 22. 22.*

*Gods love and lenity to new married women.*

Here in this Chapter you may soone descry,  
 That God doth love your sexe intirely.

For V

For no man for the first yeare may depart,  
 or goe to war from his new married heart.  
 Which evidently shewes the Lord above,  
 All vertuous women doth respect and love.

*Dent: 24. 5.*

*Of an honest Harlot.*

Loe here, the harlot *Rahab* nere denies,  
 For to conceal by faith, a paire of spies;  
 And that the King his anger may not waxe,  
 Shee hides and covers them with stalkes of flaxe,  
 For which, her faithfull and religious love,  
 Her sins are vail'd and hid from God above.

*Iosh. 2. 4. 5. 6.*

*Othniell married to Achsah.*

Here *Caleb* makes a promise to bestow  
 His daughter upon him, can overthrow  
 And take proud *Debir*, which sodainely is done  
 By valiant *Othniell*, *Kenaz* eldest sonne.  
 Even so the Lord, a Kingdome will afford,  
 To him that fights the battell of the Lord.

*Iudg. 1. 12. 13. 14.*

*Deborah and Baruch deliver Israel from Iabin  
 and Sisera.*

*Deborah* the Prophetesse you see doth dwell,  
 Under a palme-tree Iudge of *Israel*;

One that doth take delight to laud and sing,  
The praises of our high and heavenly King.  
Then let us all endeavour seeke and strive,  
To keepe her blessed memory alive.

*Indg. 4.4.5.6.7.*

*Iephthahs vow performed upon his owne daughter.*

Here *Iephthahs* daughter is most ready now,  
For to make good her fathers sodaine vow;  
Even unto her death, yet gets you see,  
Two months to sorrow her Virginity.  
How ready then and forward should we be,  
To make that good, we vow'd in baptisme.

*Indg. 11.29.34.*

*An Angell appears to Manoahs wife and comforts  
her with glad tidings of a sonne.*

An Angell comes to *Manoahs* wife forlorne,  
And tells her, that a *Sampson* must he borne;  
But withall tels her that she must refraine:  
From wine, strong drinke, or any thing uncleane.  
Even so if we intend with Christ to be,  
We must refraine from all iniquity.

*Indg. 13.3.4.7.*

*Sampson desireth a wife of the Philistines.*

Loe here is *Sampson* sodainely surpris'd,  
By a faire woman, that's uncircumcis'd;

And An

And speakes unto his parents that they will be  
 A meanes to get her for him presently.  
 Even so will we, oftentimes to have our will,  
 Wed and contract our selves to what is ill.

*Judg. 14. 1, 2, 3.*

*Sampson being denyed his wife, he burnes the Philistines  
 corne with Foxes and firebrands.*

Now in this chapter, *Sampson* doth demand,  
 His best beloved at his fathers hand;  
 Being deny'd, even so it comes to passe,  
 A thousand slaine with the jaw-bone of an Ass.  
 Which makes apparant, if true love be crost,  
 Our lives and all we have may soone be lost.

*Judg. 15. 2, 3, 4.*

*Delilah corrupted by the Philistines, anticeth Sampson,  
 thrice deceives her, but at last she overcomes him.*

Here *Sampson* comes to *Gaza*, and by chance,  
 Vpon a harlot casts a wanton glance;  
 Thrice he deceiveth *Dalilah*, but at length,  
 Shee overcomes him maugre all his strength.  
 Even so doth Sathan speake us faire untill,  
 we are betraid, and then he cryes all's well.

*Judg. 16. 2, 3, 17, 18.*

*The levites wife forced to death.*

Loc here a Levites wife is basely us'd,  
 And by the Benjamites to death abus'd;

(16)

For which her fast many a thousand fell,  
Both of the Benjamites, and Israel,  
Which shews, though God be silent, time will come,  
Lut shall be surely punished, Ecce signum.

*Judg. 19. 22. 23. 24.*

*Naomi returning homeward, Orpha leaves her, but  
Ruth with great constancy accompanieth her.*

After her husbands death will *Naomi*,  
To Bethel-lem-Iudah with celerity.  
But *Orpha* quickly leaves her, and intruth,  
None beares her company, but loving *Ruth*,  
Shewing of two friends, in our misery,  
Tis well if one will beare us company.

*Ruth 1. 14. 15. 16.*

*Ruth gleaneth in the fields of Boaz, that which shee  
got she carrieth to Naomi.*

And now it seems God being both their shields,  
*Ruth* getteth leave to glean in *Boaz* fields.  
Now *Boaz* seeing of her, much affects her,  
And with a word of lenity respects her.  
Which is a speciall comfort to all those,  
That unto vertue doe themselves dispose.

*Ruth 2. 2. 3. 18.*

*Boaz buyes the inheriance and marrieth with Ruth.*

Here



Here in this Chapter, so it comes to passe  
 That vertuous Ruth combin'd with courteous Boaz,  
 By whom it pleaseth God she beareth Obed,  
 The happy Grandfather of a happy David.  
 Please you to read the story, that will than  
 Give you more satisfaction then I can,

*Ruth 4.13.14.22.*

*Elkanah cherisheth Hannah though barren.*

*Elkanah* hath two wives, *Peninnah* the one,  
 Doth beare him children, but the other none.  
 Which makes poore *Hannah* weepe, and grieve un-  
 Shee doth obtaine of God a *Samuell*. (till,  
 And having him great store of thanks shee gives,  
 And lends him God, so long as *Samuell* lives.

*1 Samuel 1.1.2.3.20.*

*Maidens going forth to draw water telleth the King  
 which way Samuel the Prophet went;*

Loe here young pretty maidens tell King *Saul*,  
*Samuel* is gone unto the Festivall.

And just according to their words they speed,  
 For strait they finde him at the Feast indeed.  
 And thus you see that women sometimes may  
 Direct even Kings, into a happy way.

*1 Sam. 9.11.12.13.*

*Michall preserveth her husband from Sauls fury.*

*Michall* doth save her godly husband *David*,  
 By putting a false Image in his bed.

For when they came thinking to take him there,  
 What did they finde? a pillow of Goates haire.  
 And thus good women, as you plainly see,  
 Will still defend their husbands carefully.

I Sam. 19. 12. 13. 16.

David intending to destroy Nabal for his churlish-  
 nesse, is pacified by Abigail.

And here doth *Abigail* her selfe addresse,  
 To mitigate her husbands churlishnesse,  
 For by her wisdom, and those gifts she sends  
 They for the present are made loving friends.  
 But God from *Nabal* takes away his life,  
 And *David* *Abigail* to be his wife.

I Sam. 25. 3. 18. 39.

*A witch encouraged by Saul raiseth up Samuel*

Loe here a witch by her 'enchanting spell,  
 Through *Sauls* request doth raise up *Samuel*.  
 But when by him his fall he understands,  
 He doth lament, and wring his wretched hands.  
 Refusing any comfort, drinke or meate,  
 Yet at the last the woman makes him eate.

I Sam. 28. 12. 13. 23.

*Michal* reproving David for his religious joy, is child-  
 lesse to her death.

And here doth envious *Michael* reprove,  
 Religious *David* for his godly love.

But

But what is her reward for this deprave?  
 Is she not childlesse to her very grave?  
 And therefore all good women warning take,  
 And ne're despise good mirth for *David's* sake.  
 2 Sam. 6.16.23.

*David commits Adultery with Bathsheba.*

Here in this Chapter, *David* as you see  
 Commits with *Bathsheba* Adulterie:  
 For being with her radiant beauty tane,  
 He causes good *Uriah* to be slaine.  
 And then he marries her; yet sure the thing  
 Did not please God, although it lik't the King.  
 2 Sam. 2.3.6.27.

*Amnon ravisheth his sister Tamar.*

And in this Chapter *Tamar's* come to be  
 Ravish'd by *Amnon's* cunning subtlety:  
 But after the fact done, to hate her too,  
 Was sure the part of some inhumane Jew.  
 But God at last did stop his haughty breath,  
 And made him dance Sallengers round with death.  
 2 Sam. 13.12, 13.14.28.

*Joab suborning a widow of Tekoah by a parable in-  
 clines the Kings heart to fetch home Abiolon.*  
 Loe here's a woman, once of *Tekoah*,  
 Tells that her sonne the other sonne did slay,

Which

(20)

Which was not so, onely the King to win,  
To get and fetch home *Absolon* agen :  
Even so, some women love and do delight,  
To tell wrong tales, to have their ends prove right.

2 Sam. 14. 2, 3, 4, 5.

Here *Rispa's* Clemency abroad is spread  
For her kinde love in burying of the dead :  
For lo, her lenity indeed extends  
To those that are her foes, as well as friends :  
For which her love, no doubt but she shall have  
All her sins buried in our Saviours grave.

2 Sam. 21. 10, 11,

And here's a Woman, by her wit and skill,  
Preserves a City, *Ioab* thought to kill :  
For by her judgement she doth thinke it fit,  
Farre better *Sheba's* head should fall, than it.  
So if *Iehovah's* love we meane to win,  
We must, as she did, kill the cause of sinne.

2 Sam. 20. 16. 17.

*Abishag cherishest David in his old age.*

And here is *Abishag*, a *Shunamite*,  
Brought to the King, his person to delight,  
And to administer his age some heat,  
She being yong, and every way compleat :  
And so should women doe even all they can,  
To cherish, not to perishe any man.

1 Kings 1. 2, 3, 4.

Adoniah

*Adoniah suing for Abishag is put to death.*

And now is *Adoniah* directly gone  
Unto the Mother of King *Solomon*,  
And doth request faire *Abishag* to wife,  
Which shortly after takes away his life.  
Even so, if we desire what is not fit,  
God in due time, no doubt will punish it.

1 Kings 2. 13, 14, 15.

*Solomon marrieth Pharaohs daughter.*

And in this Chapter you may plainly see  
The King with *Pharaoh* makes affinitie,  
In marrying with his daughter, and with speed,  
Brings her into the City of King *David*.  
Oh give us grace, that we like them may be  
Wed and contracted ever Lord to thee.

1 Kings 3. 1, 2.

*The Queen of Sheba admireth the wisdom  
of Solomon.*

Lo here, the Queen of *Sheba* now is come  
To trie the Wisdom of King *Solomon*;  
Which when she heares, she sayes those happy be,  
That may but stand before him constantly.  
If it be so, how happy are those men,  
That now doe raigne with *Solomon* in heaven.

1 Kings 10. 3, 4, 5, 6.

*Solomons*

*Solomons wives and Concubines in his old age draw him to Idolatry.*

But here King *Solomon* doth much approve  
Many strange women, and the *Hittites* love,  
And having almost his last passage trod,  
They strive to turne away his heart from God.  
Then give us grace, O Lord, we may endeavour,  
To be thy chaste and faithfull brides for ever.

*1 Kings 11. 1. 2. 3. 4.*

*Abijah being sick, Jeroboam sends his wife disguised to the Prophet Ahijah at Shiloh.*

And here doth *Jeroboam* send his wife,  
To save his sick sonne *Abijah* his life :  
And though she be disguis'd, the Prophet he  
Knowes both her Errand, and her presently :  
And 'cause her husband goodnesse did refuse,  
He sends her back againe with heavy newes.

*1 Kings 14. 1, 2, 7, 8.*

*Elijah is sent to the widow of Zarephath.*

And here the Lord himselfe directed hath  
*Elijah* for to goe to *Zarephath* :  
And here a while neare *Zidon* to remaine,  
And that this widow, should his wants sustaine :  
And so she doth, for which her good deed done,  
He raiseth up from death her pretty son.

*1 Kings 17. 9. 10. 22. 23.*

*Elijah*

*Elijah threatened by Jezabel fleeth  
to Beer-sheba.*

And here doth *Jezabel* that envious woman  
Menace *Elijah*, that doth wrong to no man;  
And causes him with speed to take his way  
Towards the Wildernesse of *Beer-sheba* :  
But God for all her envy, and despight,  
Relieves him, and preserves him day and night.

*1 Kings 19. 2, 3, 4.*

*Elisha multiplyeth the Widdowes Oyle, and  
giverh a Son to the good Shunamite.*

And in this Chapter two good Women bee, }  
The one a widdow is, you plainly see :  
One that *Elisha* seeing something poore :  
Doth multiply her oyle still more and more ;  
And one that by the Prophet is so blest,  
She sells a part, and lives upon the rest.  
The other is a godly *Shunamite*,  
One that doth take indeed a great delight,  
To doe for good *Elisha* as she's able,  
And gets him both a chamber, stooles, and Table :  
For which, though age hath wrinckled her skin;  
She has a son, and dying rais'd agen.

*2 Kings 4. 1, 2, 3, 4, 5.*

*Naaman*

*Naaman, by the report of a Captive maid is sent to  
Elisha to be cured of his Leprosie, in Samaria.*

And here a Captive maiden sends away  
Her Leprous Master unto *Elisha*;  
And by her meanes, it doth the Lord so please,  
That he is cured of his fore disease.  
Lasses take patterne. with your Masters well,  
As did this maiden here of *Israel*.

2 Kings 5. 3, 4, 5.

*The Famine in Samaria causes women to eat  
their owne Children.*

Lo heres a woman that doth weep and wring,  
And cryes a loud for justice to the King:  
Saying, a woman said, if I would spill  
My Son to day, to morrow she would kill  
Her Son for meat, and now that I have done,  
She will not keep her word, but hides her Son.  
Which when he heard, with griefe he went away,  
Saying *Elisha's* head should off that day.  
But blessed be the Lord that sends us food  
Without this stir, or yet our childrens blood.

2 Kings 6. 25, 26, 27.

*Proud Jezabel is throwne downe out of a window,  
and eaten by Dogs.*

And here this Chapter forces me to tell  
Of a proud woman named *Iezabel*:



One that *Elisha* menaceth, because  
 He wishes her to keep Gods holy Lawes :  
 But now 'tis come to passe she cannot threaten,  
 Because her envious flesh by Dogs is eaten.

2 Kings 9. 33. 34.

*Iehoash is saved by Jehosheba his Ant, and  
 Athaliah her selfe is killed.*

And here *Athaliah* proveth so disloyall,  
 That she would kill even all the children royall :  
 But *Jehosheba*, the daughter of King *Ioram*  
 Preserveth *Ioash* that good harmlesse lambe.  
 So *Athaliahs* envy proves in vaine,  
 For he is sav'd, and she her selfe is slaine.

2 Kings 11. 13. 16.

*Huldah doth prophesie the destruction of Jerusalem,  
 but respite thereof in Josiahs time.*

And here doth *Huldah*, the good Prophetesse,  
 Resolve *Josiah* of his happinesse :  
 And tells the messengers that surely hee  
 The ruine of the Land should never see,  
 Because he wept, and did endeavour still,  
 To frame his works unto his Makers will.

2 Kings 22. 14, 15.

Maacah

*Maachah is put downe by her sonne for Idolatry.*

Here *Maacah* the mother of the King,  
Doth make a Grove, and many an Idoll bring  
To worship and adore, but good King *Aſa*  
Doth her ſuppreſſe, and ſweeps them cleane away :  
Which ſhewes, though Parents often better be  
Than are their children, here's the contrarie.

*2 Chron. 15. 16. 17.*

*Vaſthi being ſent for, refuſes to come.*

Here *Ahaſuerus* in his royall ſeat,  
Sends for his wife, to make his joyes compleat :  
But ſhe his great command doth diſobey :  
Therefore adviſedly ſhe's put away :  
Which tells all women, tis a hainous thing  
To croſſe a private husband ; more a King.

*Heſt. 1. 10, 11, 12.*

*Hester beſt pleaſing the King, is preſently  
made Queene.*

Now in her roome doth *Hegai* ſtraight prefer  
That noble and deſerving woman *Hester*  
To be *Ahaſuerus* wife, and ſtraightway he  
Thinks her deſerve the Throne of Maſteſtie,  
And ſo ſhe did indeed, I wiſh all may  
Be as ſhe was ; a patterne to this day.

*Heſt. 2. 15, 16.*

*By the Councell of Zeresh, Hamans wife, a paire  
of Gallowes is builded for Mordecai.*

Here *Zeresh, Hamans* wife doth counsell lay,  
To build a Gallowes for good *Mordecai*,  
And farther to expresse her tyranny.  
Shee'll have them reared fifty Cubits high.  
But *Haman* aimes at honour, gold, and pelfe,  
Therefore alas he's hang'd thereon himselfe.

*Hest. 5. 13. 14.*

*Job reproves his wife for moving him  
to curse God.*

And here *Jobs* wife doth move him wickedly,  
Seeing his sorrow to curse God, and dye.  
I am perswaded, if this woman had  
But halfe his paine, it would have made her mad,  
For she that murmurs at anothers paine,  
Felt by her selfe will ban and curse againe.

*Iob 2. 9, 10.*

*Solomon sheweth the mischief of whore-  
dome and riot : with a gentle de-  
hortation therefrom.*

All you that give your selves to womens wayes,  
Heare what the King of wisdom to you sayes,  
A whore sayes he, is a narrow pit,  
And he whom God detests shall fall in it :

And that Adultery is a deed so foule,  
That he which acts it doth destroy his soule.

*Prov. 6, 24, 25, 32.*

Therefore with *Solomon* let me thee advise,  
Not to be taken by her twinkling eyes :  
For by a whore man suddainly is brought,  
To little bread, and any thing that's nought :  
Besides, Serpents never stings so much amisse,  
As when they bite a man, and never hiffe.

*Prov. 5. 3, 4, 5.*

Yea though her lips like honey Combs doe drop,  
And seeme unto thee like a timely crop :  
Nay, though her mouth be smoother than the oyle,  
And thou art ravished with her for a while :  
You heare the wise man for a truth doth tell,  
Her feet goe downe to death, her steps to hell.

*Prov. 7. 9, 10, 11, 12.*

*The praise and properties of a good wife.*

Lo here you see, it is not a thing common,  
To finde a loving chaste and vertuous woman,  
Because her worth, as you doe plainly see,  
Excells the purest gold, or finest Rubie.  
A right good woman doth endeavour still  
For to doe good, and trembles to doe ill.

She seeketh Wooll and Flax, and hath a care,  
 Like Merchants ships to fetch her food from far;  
 Her hands are at the Spindle, and tis true,  
 Shee gives her Almes unto the needy too :  
 She envies none, but scornes such foolish blindnesse,  
 And opens still her mouth with love and kindnesse.

Shee makes her coverings of fine Tapestry,  
 Her cloathing must of silke and purple be :  
 There's many daughters vertuously have done,  
 But thou excels't them all ; al, every one.  
 Favour's deceitfull, and beauty it decays,  
 But she that feares the Lord is worthy prayse.

*Prov. 31. 10, 11, 12, 13, 14. &c.*

*Gods judgements feared for the pride of Women.*

And here 'tis said ; the Lord will sure deride,  
 Those women that addict themselves to pride :  
 Such as with Bracelets very hardly know,  
 How for to tread, but mince it as they goe :  
 Their Mantles, Jewells, and their crisping pins,  
 The Lord will spoyle, by reason of their sins.

*Isaiah 3. 16, 17, 18, 19. 20.*

*Gods love to sinners.*

Here, if a man doe put away his wife,  
 And she goe from him, fearing farther strife,

And shee soon after cleave unto another :  
 Shall the same man returne againe unto her :  
 No by no meanes, yet thou hast wrong'd my love ;  
 Yet turne againe to me, sayes God above.

*Jerem. 3. 1.*

*The mighty force and efficacy of women.*

Here in this Chapter you apparent see,  
 That women very strong, and mighty be :  
 For though man be her head, why yet I wist,  
 She'll rule her head and body as she list :  
 And therefore never strive for to offend her,  
 But if she be not good, pray God to mend her.

*1 Esras 14. 15. 16. 17. 18.*

*A woman lamenting in the field for the  
 death of her Son.*

Lo, here's a woman weeping for her Son,  
 Because his dayes by Gods decree are done ;  
 For comming to his chamber as a Bride :  
 The story sayes, he straight fell downe and dy'd.  
 And this same makes the Proverb good you see,  
 Nothing so constant as inconstancy.

*2 Esdras 10. 1, 2.*

*Tobit and his wife fall out.*

Here *Tobit* tells us, and no doubt 'tis true,  
 That his wife labours, and takes worke to doe :

And

And yet for all that she this office did,  
*Tobit* and she fall out about a Kid :  
 Which plainly shewes, so wretched are our crimes,  
 There's few or none but will fall forth some times.

*Tobit* 2. 12. 13. 14.

*Sarah reproached by her fathers maide.*

Here *Sarah* is derided by each one,  
 Because she had seven husbands, yet nere knowne :  
 Nor laine with any ; therefore once she thought  
 To have strangled her selfe, and to have brought  
 Her name in question : but indeed we finde,  
 God of his mercy did convert her mind.

*Tobit* 3. 8, 9, 10.

*Judith cutteth off Holofernes his head while  
 that hee sleepeth.*

Here *Indith* is alone with *Holofernes*,  
 And prayes to God to send her good successe :  
 And as by faith she prayes, even so she speeds ;  
 For *Holofernes* loved, lies sick, and bleeds :  
 Well done brave *Indith*, blessing on thy heart ;  
 Better one dye, than a whole kindome sinart.

*Ind.* 13. 6, 7, 8.

*We are to avoyd jealousie.*

Here we are taught a Lesson for our life,  
Not to be jealous, nor mistrust our Wife :  
Nor yet to gaze upon a woman faire :  
Because 'tis dangerous, and proves a snare.  
But when thou dost her Radiant beauty see,  
Thinke with thy selfe she's earth as well as thee.

*Ecclus. 9. 1, 2, 3, 4, 5.*

*Two Iudges hide themselves in the garden of  
Susanna, to have their pleasure of her.*

Here is a chaste *Susanna* much abus'd,  
And by a couple of false Knaves accus'd :  
And yet forsooth, these two her cause must trie,  
And strait condemne her for adulterie.  
But God that giveth judgement just and right,  
Crosses their projects, and destroyes them quite.

*Susanna 1. 7. 8. 44. 45.*

*Ptolomeus repents that he gave his daughter  
to Alexander.*

*Ptolomeus*, that same great Commander,  
Hath given his daughter unto *Alexander* :  
But now repents him that he did bestow  
His child on him that proves to be his foe :

Even



Even so may we repine we ever gave  
Our service unto him that is a slave.

1 Mac. 11. 9, 10.

*The constancy and cruell death of seven brethren  
and their mother in one day.*

Here is a woman, whose deserts farre wring,  
In slighting base *Antiochus* the King :  
For though before her face her sons doe dye,  
She doth rejoyce, and scorne his tyranny :  
O listen women, let not death affright yce, (yee.  
And then, though Kings do wrong you, God will right  
2 Mac. 7. 1, 2, 3, &c.

*An Angell satisfieth Joseph concer-  
ning his wife.*

Here *Mary*, that did love her husband most,  
Is found with child even of the ho'y Ghost :  
But *Joseph* knowing nothing how'r should be,  
Thought to have put her away privily :  
Untill an Angel to him doth appeare,  
And satisfieth his mildeeming feare.  
*Math. 1. 18, 19, 20.*

*Joseph flyeth into Egypt, with Iesus  
and his mother.*

Here in this Chapter you may soone descry,  
That *Joseph* and his wife are faine to flie

With speed to *Egypt*; nay you see our God  
Is willing for to flye from haughty *Herod*:  
But 'twas for our sakes, Lord grant that we  
May flie from sin, as fast and willingly.

*Matth. 2. 13, 14.*

*Christ healeth Peters Mother in law  
of. 4. Fever.*

Here *Peters* Mother in law is very ill  
And yer our Saviour doth affect her still:  
For out of Clemency he will not leave her,  
Till she is cured of her burning Fever;  
Which plainly shewes, although the world deceive us,  
God in aduersity will never leave us.

*Matth 8. 14, 15.*

*Christ cureth the bloody issue, and raiseth from  
death Jairus daughter.*

And here's a woman as it plaine appeares,  
Is troubl'd with an issue of blood twelve yeares,  
And touching but the hem of Iesus garment,  
She was made perfect whole incontinent:  
But it was done by faith: oh grant that we,  
May ever pray for this fidelity.

And likewise *Jairus* daughter, God be prais'd,  
From death to life, you see is quickly rais'd:

For

For though she did a season *Mortuus* lye,  
 You see she did not of that sicknesse dye  
 Lord raise our soules above a common Spheare,  
 That we thy holy name may laud and feare.

*Mat. 9. 20, 21, 25.*

*Herodias gives her daughter bad instructions.*

And in this Chapter loe it comes to passe,  
 The envious daughter of *Herodias*.  
 With wanton dancing pleases *Herod* so,  
 That he upon her, Kingdomes will bestow.  
 But being of her mother taught before,  
 She asks *John-Baptists* head, and craves no more.

*Mat. 14. 6, 7, 8.*

*Christ heales the daughter of the woman of Canaan.*

And here's another woman comes from *Tyre*.  
 And prayeth Christ to grant her, her desire.  
 And tells him that her daughter is perplexed,  
 And with a devill grievously was vexed.  
 But shee by faith doth please the Lord so well,  
 He thinkes her worthy of a Chronicle.

*Mat. 15. 22, 23, 24.*

*Christ foretellet his passion by answering the Mother  
 of Zebedees children.*

And heere's another doth her children bring,  
 And asks of Christ a most unseemely thing.

For

(36)

For she desires that her sons may sit,  
One at his right hand, the other at his left,  
But Iesus told her that she did not know,  
What she demanded, therefore let her goe.

*Mat. 20. 20. 21. 22.*

*The parable of the ten Virgins.*

Here in this Chapter you may plainly see,  
Five foolish Virgins and five wiser be.  
Because within their lampes, their oyle did flame,  
And burned cleare, when as the Bridegrome came.  
Good God, anoint us with the oyle of grace,  
That wee in heaven may have a happy place.

*Mat. 25. 2, 3, 4.*

*A woman annointeth our Saviours head.*

Here comes a vertuous woman with intent,  
For to bestow a boxe of precious ointment.  
Upon our Saviour, and comming to his seate,  
She powr'd it on him as he sat at meate.  
Lord give us grace, that we may ever be,  
Powring forth prayers to thy Majesty.

*Mat. 26. 7. 8. 9.*

*Pilate is admonished by his wife.*

For Here Pilates wife, her husband doth desire,  
To meddle not with Christ, nor once aspire

To

To such an ignorant and foolish sinne,  
 Cause in her dreames, she much was troubled with  
 Then daughters of faire Sion, still pursue (him .  
 That which is good, with sin have nought to doe.

*Matthew 27.19.*

*Christs resurrection is declared by an Angell to  
 the women.*

Here *Mary Magdalen*, and the other *Mary*,  
 Christs resurrection first doth testifie,  
 For loe an Angel to them doth declare,  
 That he was surely risen and not here,  
 O let us ever to expresse our love,  
 Rise early for to seeke the Lord above.

*Mat. 28.1, 5, 6.*

*A poore widow commended for her two mites above al.*

Here is a widow that is much commended,  
 Because her charity hath far transcended  
 The love of very many, and therefore  
 Her mite is more accepted then a store.  
 O let my faith although it little be,  
 Be found a talent in thy treasury.

*Mark 12.41, 42.*

*Peter made knowne by a maiden.*

Here is a maiden telleth *Peter* plaine,  
 That he belong'd unto our Saviours traine.

But

But still the more the maiden Justifies it,  
 Why still the more courageous he denies it.  
 But then at last, the Cock began to crow,  
 And then with seares he did confesse'twas so.

*Marke 14.66,67,7. 2*

*Christ raiseth from death the widowes son at Naim.*

And now our Saviour Chist is come to *Naim*  
 And many of his kinde Disciples with him,  
 And there he findes a widow weeping sore,  
 For her dead sonne because shee had no more.  
 But presently he stills her watry eyes,  
 In saying only to her sonne, arise,

*Luke 7 11, 12, 13, 14.*

*Women give of their substance to our Saviour.*

And heer's a sort of women ministers,  
 Part of their substance to our blessed Saviour.  
 Mong't whom, was *Mary Magdalen* and *Iohannah*,  
 With that same vertuous woman call'd *Susannah*.  
 Lord with thy graces so my soule inflame,  
 That I may still give prayes to thy name.

*Luke 8. 2, 3, 4.*

*Christ reprehendeth Martha, and commendeth Mary  
 her sister.*

Here in this Chapter *Mary* is commended,  
 And *Martha* being faulty reprehended.

For

For *Martha* in the world lings path hath trod.  
 Whil'st *Mary* hearkens to the word of God,  
 Lord give me such a spirit, such a heart,  
 To chuse with *Mary* her, the better part.

*Luke 10.40,41,42.*

*Christ bealeth the crooked woman.*

And in this Chapter you may plainly see,  
 A woman subject to infirmitie,  
 And though that she was crooked eightene years  
 By Christ shee's cured as it plaine appears,  
 Grant Lord that by thy Word and admonitions,  
 I may be cured of my crookt conditions.

*Luke 13.11,12,13.*

*Of the importunate widow.*

And heers a widow as you plainly see,  
 Desires revenge upon her enemy.  
 But see the judge doth slight her wisht request,  
 Yet till tis granted, sheel not let him rest.  
 Lord grant that I may be important still,  
 To frame my words according to thy will.

*Luke 18.2,3,4.*

*Christ his words to the weeping woman.*

And heere is women of some kinde behaviour,  
 That weepes and sorrowes for our blessed Saviour.  
 But he doth tell them that tis best for them,  
 To sorrow for themselves, and not for him.

Lord take from me all teares, all pensivenesse,  
But when I do thy holy lawes transgresse.

*Luke 23.27,28.*

*Christ turnes water into wine at a marriage.*

And in this Chapter you may plainly see,  
A marriage solemniz'd in *Galsilee*.  
And here did Christ, all goodnesse and divine,  
Turne at this marriage, water into wine,  
And we doe for his love, his lawes transgresse,  
And turne his blessings into wantonnesse.

*Iohn 2.6,8,9.*

*Christ talketh with a woman of Samaria, & revealeth  
himselfe unto her.*

4 And now our Saviour Christ hath left *Iudea*,  
And talketh with a woman of *Samaria*.  
And out of lenity he thinkes no scorne,  
To tell her all she did since she was borne,  
And surely Lord thou knowst what I have done,  
Since first I came out of my mothers wombe.

*Iohn 4.7,8,9.*

*Christ delivereth the woman taken in Adultery.*

Here is a woman brought before our Saviour,  
For her corrupt and misdemean'd behaviour.  
But Christ for to expresse his clemencie,  
Reproveth them, and sets this woman free.

Which



Which shewes that God is still the first beginner,  
To save each faithfull and repentant sinner.

*Iohn 8.3.4.11.*

*Mary annoints our Saviours feete.*

Here *Mary* with a pound of spiknard sweet,  
Out of her love, annoints our Saviours feete.  
But envious *Judas* vexed is therefore,  
Because it was not sold and given the poore.  
Even so the Devill mans profest betrayer,  
Is next when we please God by faith or prayer.

*Iohn 12.2,3,4.*

*Christ commendeth his mother to Iohn.*

And here our Saviour ready is to dye,  
Whilst that his mother is a stander by.  
The Iewes are blam'd, for being so hard hearted,  
And yet the sinne betwixt us may be parted,  
For they were but as instruments to doe,  
What we through *Adam* did inforce them too.

*Iohn 19.26,27.*

*Ananias and Saphira his wife at the rebuke of Peter  
fall downe dead.*

Here *Ananias* and *Saphira* his wife,  
Sell's a possession, but *Sathan* being rise,  
They doe not do it with a faithfull heart,  
But from good *Peter* doe conceale a part.

For

For which their misbeliefe and forged lye,  
They both like miserable caitives dye.

*Acts 3.5,9,10.*

*Peter restoreth Tabitha to life.*

Here *Dorcas*, alias *Tabitha*, doth frame,  
Her selfe to pious deeds, and by the same  
She gets Gods love, and yet you see she dyes,  
Till *Peter* sayes, faire *Tabitha* arise.

I must confesse, O Lord, I am dead in sinne,  
Yet hope by faith in Christ, to rise againe.

*Acts 9.39,40.*

*Paul converteth Lydia.*

Here in this Chapter, *Paul* converteth *Lydia*,  
A seller of purple in *Thyatira*.

For being once baptiz'd she did constraine,  
*Paul*, and the rest, with her for to remaine.  
So being once ingrafted Lord to thee,  
We still desire thy word, or company.

*Acts 16.13,14.*

*Philips daughters; Prophetesses.*

— And now St. *Paul* hath undertooke his way,  
Towards *Hierusalem*, or *Casaria*.  
And comming into *Philips* house, they see,  
Foure of his daughters that did prophesie.

Lord

Lord send us more such virgins that will strive,  
To keepe their happy memory alive.

*Acts 21.8.9.*

*Paul preacheth Christ to the governour and his wife.*

Here *Felix* and his wife *Drusilla* faith,  
They'l heare St. *Paul* concerning Christ and faith.  
And as he reason'd, justice to advance,  
Speaking of righteousness and temperance.  
*Felix* doth tremble, and straightway thereupon,  
He did dismiss and bids him to be gone.

*Acts 24.24,25.26.*

*Saint Johns exhortation, to an honourable  
Matron.*

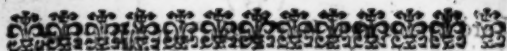
Lastly an honourable Lady here,  
St. *John* exhorteth for to persevere  
In holy Christian duties, that it may be,  
A meanes to bring her to Eternity.  
And I doe hope the time ere long will come,  
You'l meete her where shee is, in sweete *Elizium*,  
*2 Iohn 1. 1,2,3. &c.*

*Femina multiplici splendet speciosa paratu.  
Qua mala, sit tua fors : qua bona, grata mihi.*

Here is a sort of women ready drest,  
Pray leave the worst, and take your selfe the best.

D

Lady



**L**ady, your patience, yet I have not done,  
There is another streame desires to run  
Into your favour, onely to let you see  
A female crown'd with magnanimitie.

Please you at your best leisure to read the  
*third and fourth Chapters of the first booke of*  
*Esdraſ, you will finde as followeth.*

**N**ow when *Darius* had his wiſh obtain'd  
And that ſucceſſively a King he reign'd :  
He made a mighty great, and ſtately feaſt,  
For many a noble, and moſt Princely gueſt,  
And as my ſtory doth affirme it true,  
He feaſted royally his houſhold too :  
Now when they all had eate, and drunke their fill,  
And each one pleas'd his appetite and will,  
Homewards, they went, and then without moleſt,  
*Darius* goes to take his Kingly reſt :  
Now whiſt that he all pleaſure doth forſake,  
Three young men of the Guard doe undertake  
To write ſome ſolid ſentence, one that might  
Reſtore his excellenc'e ſome more delight :  
And he whoſe ſentence ſhall moſt wiſely be,  
The King ſhall give both giſts, and victory.

As for to be inveloped, and roll'd  
 In purest Purple, and to drinke in gold ;  
 To ride on Chariots, and in state to sit  
 Next to the King, by reason of his wit.  
 The first he wrote the other for to quell,  
 That Wine for strength and power doth excell ;  
 And then the next to him did after write,  
 That the Kings Majesty was most of might,  
 And then the last, not least, came thirdly in,  
 Declaring what he had wrote concerning women :  
 And he, as God his *Genius* did enable,  
 Spoke of the truth ; his name was *Zorobabel* ;  
 Saying, O men, it is not the great King ;  
 Nor multitude of men doth comfort bring :  
 Who is it then that rules and governes them,  
 And hath the Lordship ore them : is't not women ?  
 Women have borne the King by Gods command,  
 And all that beareth rule by sea or land.  
 Even of them they came ; and they did nourish  
 Them that did plant, and cause the Vineyard flourish.  
 Tis they that make us garments, and apply it,  
 To bring men honour, though some men deny it ;  
 And seriously considered, you will finde,  
 There's no subsisting without women kinde.  
 And if so be man be so happy sped,  
 That he hath gold or silver gathered,  
 Doth he not in a manner blesse his fate,  
 That he may bring it to the woman strait :  
 And doth not he still bend his utmost care  
 To love a woman that is sweet and faire ?

But letting all these things goe by and slip,  
 Doth he not gaze upon her cherrie lip?  
 And even with open mouth fixe both his eyes  
 On her Angelicall and sweet Effgies;  
 And have not most men more desire unto her,  
 Than unto delicates, to gold, or silver.  
 A man forsakes his father that beget him,  
 Bandons his Country that in nurture taught him,  
 And thinks he lives a most despised life,  
 Till he combine and cleave unto his wife:  
 Nay more than this, he sticks not for to make  
 Himselfe a Martyr, meerely for her sake.  
 He'll spend his life, reject his friend and brother,  
 And quite forget his father, and his mother:  
 By this you needs must know, and grant it true,  
 That women have Dominion over you.  
 Doe you not toyle, and labour all you can,  
 And bring it safely home unto the woman:  
 Yea, a man takes his sword, and goes his way,  
 To rob, to steale, and saile upon the Sea,  
 Not caring greatly on what ground hee dye on,  
 And for her sake dares look upon a Lion,  
 And going to some darke and uncouth grove,  
 He robs and spoyles to bring it to his love.  
 Yea, many men there be that have run mad,  
 Onely for women, hoping to have had  
 What his lov'd heart desired but too late  
 He hath lost his aime and so growne desperate:  
 Nay, many men hate women so prefer'd,  
 That for their sakes have perish'd, fin'd, and err'd.

Now

Now doe you not believe me, that His grace  
 Is great in power, great in every place.  
 Doth not all Regions that are round about him,  
 Feare to offend him, 'cause in strength they doubt him.  
 And yet for all that he is honoured thus,  
 The daughter of the noble *Bartacus*.  
 The Kings chiefe Concubine doth sit you see  
 At his right hand, and who but *Apame*,  
 And taking from his Kinglyhood his Crowne,  
 She confidently sets it on her owne :  
 And then to shew she hath him at command,  
 She smiles upon him, strokes him with her hand :  
 And yet for all this, he doth nought but gaze  
 Upon her still, and still doth praise  
 Her beauty beyond thought ; and if that she  
 I aught upon him, even so the like did he :  
 And if she took at him any displeasure,  
 Why strait he'd flatter her above all measure,  
 And still her radiant beauty so commends,  
 Till they are reconcil'd. and perfect friends.  
 Then O yemen, how can it be but true,  
 Women are strong, when this, all this they doe.  
 And like a matchlesse and unparallel'd youth,  
 When he had done with women, spake of truth ;  
 Both which he did expresse so rare and well,  
 He was thought worthy of a Chronicle :  
 And I shall invoke my best of prayer,  
 That truth and women still may goe together.

*Madame*

*Madam,*

**Y**OU have seen a period of my Book :  
 Now may be that your gracious eye did look  
 To have seen some rarer object ; one that might  
 Have given your candid wit a more delight :  
 For I confesse ingenuously indeed,

Many more learned books you often read,  
 And I will hope that there is something in't  
 Deserves your love as well as doth the print.  
 And having that my mind shall nere aspire  
 To that thought that reaches any higher.

And as the Lord of Gods, and King of Kings,  
 By his Angels, Cherubims, and Angels sings,  
 So may I pray you your request,  
 That you may sing with joy amongst the rest.

So as in duty bound I shall ever pray,

*Your humblest devoted  
 Servant :*

E. F.

*F J N J S.*